141.	Any superiority among wives					+	+	−			+	−
142.	strongest					++						
143.	oldest										+	
144.	youngest						+					
145.	Polyandry					−	−	−	−	−	−	−
146.	Sororate — polygynous					++	++	−+	−	−	−	++
147.	Sororate — successive					++	++	−+	−+		+	−−
148.	Sororate — obligatory			+		*+	−−	*+	*+		−−	++
149.	Marriage of man to woman and daughter			+		++	++	+·	−+	−+	−−	+·
150.	Adultery criminal in the woman	+	+	+		++	++	−+	−+	−+	++	++
151.	Equally so in the man		+	+		++	++	++	++	++	++	++
152.	Punished only by separation	+	−	(−)		++	++	++	(+)	++	++	++
153.	Divorce on grounds of infidelity	+	+	+	+	++	++	·+	++	−	++	++
154.	Without any particular cause	+	+	+	+	++	++	++	++		++	++
155.	May be limited by husband		+	+	+	++	++	++	++		++	++
156.	by wife		+	+	+	++	++	++	++		++	++
157.	Women seldom get divorce				+	+	++	++	++		−	−
158.	Children stay with mother until able to choose for themselves		+	+	+	+	+	·	+		+	*+
159.	Marriage with near relatives prohibited to very remote degree of relationship						+	+				
160.	to any known degree			+		+	·	·	+	+	+	+
161.	Cohabitation without marriage common		+			++	·	·	−+	−·	−+	++
162.	Do individuals live to advanced age without being married					++	+−	+−	+−	−·	+−	++
163.	Commonly					−−	−−	−−	−−	−−	−−	−+
164.	Common for unmarried women to have children		+			++	++	++	−−	−−	−−	−+
165.	Injurious to their reputations		++			+	*+	++	−−		−−	−−
166.	Are they punished		+−				−−	−−	++		−−	−−
167.	Affect chances of marriage		−−			−	−−		++		+	+
168.	Proportion of married women without children †											
169.	Average number of children in family			•	*4-5	3	·	12	12	12	4-5	8-10
170.	Average interval between births (yrs.)					2-3	·	2	2	1	2-3	2+
171.	Age women generally begin to bear children					16	·	16	30	21	18-20	20
172.	Age to cease					40	·	40	50+	70	·	50
173.	Age that men commonly get married	•	•	18-20		15-25	F30	20	25	25	18-21	17+ F20
174.	Age that women commonly get married		•	14-16		·	F24	20	20	20	16-21	17+ F20

595 517 857 586 582 836 511 849 886 885

266.	Any of these punished	+	−		−	+		−	+	+	(−)	+	+		884
267.	Age of youth becoming a man								20	25	25	21	20-24		682
268.	Determined by own ability		+				+			−	−	−	−		885
269.	Murder of wife by husband punished						−	−	−	+	?	s	+		593
270.	Her relatives might revenge if they considered act unwarranted						+			−		+	+		462
Family Government															
271.	Husband treats wife with tenderness and respect				+	+	+			+	+	+	+		681
272.	Provides meat	+	+			+	+			+	+	+	+		593
273.	Provides clothing					+	+			+	+	+	+		462
274.	Provides other necessities					+	+			+	+	+	+		681
275.	Wife obeys husband					+	+				+	+	+		593
276.	Makes clothing	+	+			+	+		+	+	+	+	+		462
277.	Makes and mends moccasins	+	+			+	+		+	+	+	+	+		681
278.	Raises corn and other crops	+	+		+	+	+		+	+	+	+	+		593
279.	Cooks	+	+		+	+	+		+	+	+	+	+		462
280.	Provides fuel		+		+	+	+		+	+	+	+	+		681
281.	Manual labor falls on wife		+		+	s	+		+	+	+	+	+		593
282.	Moving camp devolves upon women					+	−		−	−	−	−	+		462
283.	Husband frequently strikes wife					−	−		−	−	−	−			681
284.	If she is ill-tempered or refractory						+		+	−	−	−			593
285.	Same affection and unreserved intercourse between spouses as in civilized life				+		+		+	+	+	+	+		462
286.	Woman ever exercise government over children				+	+	+			+	+	+	+		681
287.	Woman ever at the head of the establishment				+		+			+	+	+	+		593
Food, mode of living, etc.															
288.	Animals which are not used for food: several kinds					+	+			+	•		+		562
289.	Very few	(+)		(+)					+	+	•	+			244
290.	Opossum								+	+	+	+	+		885
291.	Otter								+						562
292.	Vegetable products eaten; All kinds								+		+	•	+		885
293.	Number of kinds					+	+			+					562
294.	Wild or ground potatoes				+	+	+		+	+	+	+	+		885
295.	Corn	+	+	+	+	+	+	+	+	+	+	+	+		593
296.	Beans	+	+	+	+	+	+		+	+	+	+	+		462
297.	Pumpkins (squash)	+	+	+	+	+	+		+	+	+	+	+		681

9: Kinietz E-4, 5 (1938) 1946
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588 848 the same pattern: uniformity of affirmation among the sources and denial by all the informants except W. L. The remarks of W. L. show rather conclusively that the extension of the legal code of the whites over the Indians was largely responsible for this fourth-period change. He said that these elements were common "before the law came and then the women got mean and objected when their husbands went to see other girls." The changes indicated in the reputations of unmarried mothers and their chances of marriage (165, 167) are, of course, related to each other and derive from white contact.

582 The age of marriage was formerly much older, according to both Captain Pipe and W. L., than it was at the time of their accounts (173, 174). There is little evidence for this alleged relaxation of restrictions upon the marriageable age to be found in the source material. One might expect that the introduction [885] of firearms made some difference in the age at which a youth could support himself and hence a wife, but a bow and a supply of arrows were more easily obtained than a gun. The explanation for the comments on the independence of youth probably lies in the principle of "faith in former good times" or, to put it the other way around for this case, the principle of "present degeneration of youth." This principle of human nature is of widespread application and is found not only among many other Indian tribes but also in the beliefs of other races for the past five thousand years and more.

Death and Its Incidents

764 The treatment of their dead by the Delaware appears to have undergone little change in the time for which we have records. The preparation of the corpse shows no change with the exception of the substitution of European clothes for furs (175-79). Even now, however, moccasins and other items of Indian manufacture are used to dress the corpse when obtainable. There are two dissenters on the subject of the preparation of the corpse by unrelated persons only, one early and one modern (180). Probably there was no hard and fast rule, but nonrelatives were

9: Kinietz E-4, 5 (1938) 1946
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settling such an affair was approved by the nation (260), and it did not give rise to a feud between the two families involved unless there was some violation of the established customs by the injured family as reported by Van der Donck (259).

Besides murder and theft, rape, adultery, desertion of children, drunkenness, and slander were considered crimes (262-65). Apparently the conception of what constituted punishment varied among the sources, for some did not regard the payment of wampum as such (266). This was the only retribution levied on the offender recorded by Van der Donck, Heckewelder, Chipps, and Pipe. Zeisberger agreed, except that in the case of adultery he said a man whose wife had been seduced awaited his opportunity and seduced the wife of the seducer. J. W. and W. L. said that failing presents, whipping and even death might be meted out in cases of persistent offenders. J. W. seemed to think that rape was always punished by death.

Another element that shows an increasingly rigorous enforcement of law and order with the passage of time is that involving the murder of a woman by her husband (269). In the first two periods this received no mention, but in the third there are statements by Johnston and Pipe that the husband would not be punished (270). Johnston said that the wife's relatives might take revenge if they considered the act unwarranted. According to the modern informants, such a murderer would be punished anyway, and there might be revenge in addition if her relatives thought the deed unwarranted.

References to the age at which adult status was reached were infrequently given by the earlier sources (267). Van der Donck and Johnston said that the matter was determined by the ability of the individual (268). Chipps said that a youth was considered a man at twenty years and was then his own master even though he could marry before that. None of the modern informants said that coming into adult status was determined by the ability of the individual, although W. L. implied as much by saying that the age was between twenty and twenty-four years. Two of the others placed the age at twenty-five years and the fourth at twenty-one. In a society that placed so much emphasis upon

9: Kinietz E-4, 5 (1938) 1946
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885 individual prowess, it is doubtful if a definite age was observed before the introduction of the concept of a legal age by the whites.

Family Government

593 Questions dealing with the display of tenderness and affection between husband and wife were framed by Cass to be answered by observers outside the group under consideration (271, 285). The opinions of the Delaware themselves were, of course, in the affirmative for the existence and display of these emotions, but they agreed with the information of the writers of the earlier periods who were only observers.

462 In seeking information on the elements dealing with the occupations of the husband and wife, it was emphasized that we were concerned with earlier conditions as well as with present practices. Although the methods may have changed, the responsibilities of the husband have remained the same from the earliest times known. He is still the provider of meat, clothing, and other necessities whether as the direct or indirect result of hunting or other activity (272-74).

593 462 562 The wife was expected in the old days to obey her husband, make clothing and moccasins of material provided by her spouse, tend the garden or fields, cook meals, and provide fuel (275-80). These duties were reported for women throughout the first three periods. It is interesting to note that three of the modern informants, J. W., W. T., and E. R., denied the agricultural responsibilities of women. It is a tossup whether they were uninformed of conditions in the past or answered as they did because these are not the sole responsibility of the women now and they interpreted the past in terms of their present customary division of labor which is similar to that of the whites. This chivalrous attitude is maintained on the question of manual labor falling on the wife (281). On all these elements the information of W. L. reflected the earlier conditions.

[224] [484] According to Heckewelder, when hunting was of great importance, the husband could not be encumbered with any burden when moving camp but must of necessity leave all that to his wife and himself be on the lookout for game (282). In the

9: Kinietz E-4, 5 (1938) 1946
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597 CAPTAIN CHIPPS—Children are never adopted by their relatives—adoption is confined to those who have been taken prisoners. If both parents die the charge of the children devolves on the nearest relative. Orphans are not provided for—but seldom suffer, and it is considered "a good thing" to administer to their wants.

J. W.—Orphan taken care of by some one close to orphan or family—some one who knows about it and has watched it—is given the orphan to raise in preference to a near relative. Some one who has heard of the child's predicament is given the child if he makes his wishes known.

113. Control of parents over mature children

885 JOHN JOHNSTON—They [parents] do [have control over mature children] for they consider them better able to receive the counsels of the parents.

CAPTAIN PIPE—Parental feelings are very strong and generally continue during life, in consequence of which, aged relatives consider it their duty to advise the young and deter them from the commission of wrong. But no compulsory means are used after their arrival at years of discretion.

CAPTAIN CHIPPS—Attachment of parents to children continues through life. And parental authority is exercised at all ages.

E. R.—Children stayed under supervision of parents even after they were married and until first child was born. After that they might ask for advice but it was seldom given otherwise.

W. L.—Parents exercise control over children until they are married. (He was adopted by paternal grandparents when he was about 22 years of age.)

115. Daily bath given child

854 JOHN JOHNSTON—for one year.

[863] J. W.—for five years.

W. T.—for four years.

E. R.—twice daily for ten days, then daily for three to four months.

W. L.—for four to five years.

10: Speck E-4, 5 (ca. 1925)-1931
NM7 Delaware NM7

bility and maturity comes to the individual he feels that he is called to take his place in the annual ceremony. A new vision of life dawns upon him. He realizes that he has been brought into the world for a purpose and permitted to live to middle-age to raise children, take care of the aged relatives, help the people to health and comfort. Then there is also the feeling that others are observing him as an example of conduct. So he assumes his responsibility and prepares to appear in the Big House ceremony.[1]

We are told that the Big House performances were originally esoteric. Whites were excluded from it during the ceremonies, though in recent years the objection to their presence has been withdrawn due to intermarriage between Delaware women and white men.

The virtue of humility, so extolled and propogated in the philosophy of the Delawares, and the Iroquois[2] as well is one to which too little emphasis has been given by students. Historians, in particular those contrasting the humility of the evangelists with the contemptuousness of the natives, have ignored the declarations of ethnologists in this respect.[3]

THE SYMBOL OF TWELVE.—Allusion has previously been made in several places in our discussion, to the sanctity of the concept of twelve, the reason for which among the Delawares seems not to be objectively expressed.[4] Twelve is nevertheless a fundamental symbolical number. Throughout the text we hear of the Great Spirit residing in the twelfth stratum of the sky; of the prayer-call addressed to him uttered twelve times in succession; of the twelve prayer sticks or wands which lift the prayer to the twelfth heaven. The Big House ceremony itself is of twelve days' duration. The belief being that each day's performance lifts the worship a stage higher in the series of twelve successive sky levels until on the final day it reaches the Great Spirit himself.

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[1] Maturity is an important consideration with the Delawares. Among many facts still to be obtained in regard to restrictions of boys under the age of puberty, for instance, it may be interesting to note that these when they become old enough to take part in the hunt, are not allowed to eat soup lest their testicles rattle so warning game animals ahead of them, or to eat the heart of the animal lest they lose courage; or the animal's head, eyes, or ears lest they be bothered with gnats.

[2] A. C. Parker, The Code of Handsome Lake, Bull. 163. New York State Museum, Albany, 1912.

[3] For example Rev. T. J. Campbell, S. J.[3] tells his readers, "The red man had never much respect for the virtue of humility, and the young missionary (referring to Marquette among the Illinois) was treated rather contemptuously by many of the degraded wretches whom he was trying to regenerate." Pioneer Priests of North Amer. N. Y. 1911, Vol. III, p. 109.

[4] The importance of seven in Delaware thought has been stressed by A. L. Kroeber (Anthropology, N. Y. p. 252, j. n. 1) without giving the source. There seems to be no evidence of this in the material at hand.